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The Masonic Craftsman

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In This Issue: Is Freemasonry Being Attacked?

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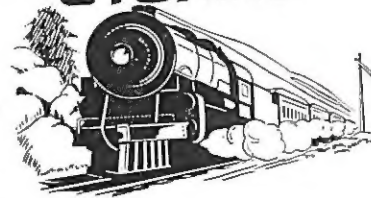
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THE BALANCE

*To honest labor, just reward shall be
Though sometimes patiently it waits its turn;
Not always can the eyes of men foresee
The path ahead, for which they so much yearn.*

*It may be that their work is here ignored
By those who reap the harvest of their strain,
But angels read the page whereon is scored
The task well done and it, to them, is plain.*

*Who takes from earnest toil its just reward
Shall counting make before the throne of grace
And though he gained by law of man's accord,
'Tis only seeming and for little space.*

*But man must earn if he would make his goal;
Proficient be, for what his task may call;
No laggard or unfit should play the roll;
The scales shall be the test for one and all.*

—EDWARD W. CRANNELL.

NEW ENGLAND MASONIC CRAFTSMAN

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

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No. 8

BUILDING During recent years which in the words of the humorist may be styled B. C. (before crash) many ambitious plans were made throughout the country by sundry Masonic organizations for the erection of new temples. There was much activity in building, and to-day many pretentious temples testify to the accomplished ambitions of their sponsors.

Unfortunately, in some instances at least, proper consideration was not given to the added and continuing cost of these building projects, with the result that now—A. D. (after drop)—the burden of fixed charges in interest and maintenance costs are proving a matter of much concern.

It is quite understandable that a pride in the Craft should prompt Freemasons to house themselves suitably, but is it good policy to load the Craft heavily with a burden of debt?

There are many conservative Masons who still cling to the old-fashioned belief that all funds of a Masonic nature should be devoted to the welfare of indigent or distressed claimants upon Masonic charity, even to the extent of foregoing pretentious display in the matter of magnificent buildings. There is much to be said for the views of these men.

What should constitute a suitable edifice for the headquarters of Masonic bodies is a matter in which the whole character of the Craft in a particular community is involved. As such the subject deserves very serious consideration, and no hasty action is advisable.

It would seem to be the part of prudence on the part of any subordinate organization, which, perhaps tiring of antiquated quarters, becomes imbued with a desire to erect something of a more monumental nature, to have its plans, both physical and financial, submitted to a competent committee in Grand Lodge, a committee comprising some of those sage members who have weathered other financial storms, and whose views and judgment are the fruit of much experience. Certainly no misplaced enthusiasm should be permitted to lead the Craft into costly building projects often and to a painful realization that fine temples cost large sums. Nor should future generations be saddled with debt and their usefulness in the community impaired.

Hindsight is invariably better than foresight, and there are many men to-day who are undoubtedly saying over and over, "If I had only done this,"—"or that." Doubtless some of the enthusiasm which applied to the Masonic builders of recent years has faded. If the lesson of the past few years has been learned properly, there will be a salutary slowing down of Masonic building for some time to come, and quite possibly a more conservative viewpoint may be developed towards any future operations in this line.

OUR GENTLE CRAFT

Joseph Fort Newton, well-loved by all who have read his essays, Masonic and otherwise, uses a term which is perhaps more peculiar to him than to most Masonic writers when he refers, as he frequently does, to Freemasonry as "our gentle Craft."

It's an appropriate expression. Gentleness should ever be a major note in human relationships. Charity inevitably connotes gentleness—love. The heroic, bold, assertive, or brazen, while perhaps sometimes characterizing individuals within the Craft, are not among its dominating qualities.

The need of gentleness in this materialistic day is evident. The term gentleman is losing its significance to some extent in the hurrying lives of people. Masons should be gentle, not only one to another, but in their contacts with others outside the Craft.

With this contention there will be some to disagree, yet there is much truth in the axiom that "a soft answer oft turneth away wrath" as also in the beatitude "Blessed are the meek for they shall inherit the earth." And the practise of the virtue of gentleness need not in any way indicate any diminution of strength in the right.

RELIGION

The columns of the *Masonic Craftsman* press throughout the country recently have contained an increasing amount of space on the subject of religion in its Masonic application.

This may be a coincidence, but is probably not. The fact is that during times of deep stress like the present, when the worlds of many seem to be crashing about them, men's thoughts instinctively turn to spiritual things. Materialism, false doctrines, with the accompanying artificialism bred from selfishness and the baser instincts in mankind, has so long been emphasized in the lives of people that it has inevitably left an unsatisfying reaction. The fact that this phase can in a small measure be spoken of in the past tense is a hopeful sign. If the bitter lessons of recent days point the way to a deeper spirituality and a strengthening of human ties through men's relation to their Creator, the world will be better for it, and Freemasonry must have its part in it.

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Is Freemasonry Being Attacked? A Monthly Symposium

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MILWAUKEE

IGNORANCE THE MOTIVE

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston, Mass.

IT is inevitable that any institution, or individual, after attaining eminence, will be the object of attack, and Freemasonry is no exception. These have been inherent since the beginning of time, and even the Saviour of the world was not exempt.



Attacks may be prompted from earnest or selfish elements or individuals, but in the majority of cases they are instigated through ignorance and willfully propagated through the same medium.

Human nature being what it is, presumably attacks against Freemasonry will continue until an awakened consciousness of the merit of Truth above all things is secured; and it will doubtless be a long time before that hour arrives.

In the specific case of the fraternity probably the most virulent attacks against it have emanated from the Holy Roman church or have been made by disciples of that faith, who are entirely out of harmony with Truth ascertained after centuries of research. Through the medium of atrophied minds to which the light has in most cases not even remotely penetrated, these have found fertile ground.

Then, too, the Craft itself in some countries has not always been free from responsibility for such attacks. In the misapplication of principles upon which the faith of Freemasons is based, or even by a selfish desire to serve parties or politics through the influence of the great fraternity, attacks have been actually invited.

This, likewise, is due to ignorance. When a proper appreciation of the aims of the fraternity is evident; when it follows its true course, without deviation, Freemasonry need fear no foe, and attacks against it will inevitably react against the parties or individuals making them. "Great is Truth and mighty above all things."

Individual instances might be singled out of grave oppression or injustice to members of the Craft, and with these the whole brotherhood are rightly sympathetic and indignant. It would be bootless to use the same weapons to counteract such attacks, however. The Craft by its rectitude of conduct should seek to attain such position that it will be invulnerable.

No weak-kneed policy is recommended. Rather, by a firm, explicit and reiterated elucidation of the objectives of Freemasonry should it strive to make known to

the world that its basic motive is Charity, that it entertains no illwill to a soul on earth, and that it expects in return a like consideration from all others.

IS MASONRY SERIOUSLY THREATENED?

By JOS. E. MORCOMBE
Editor *Masonic World*, San Francisco

LET us without preface declare a conviction that Freemasonry is being subjected to attack, and from more than one direction. Our section of the Craft has thus far largely escaped, but is certainly within the hostile intention of those who, like the Italian dictator, are determined "to destroy Freemasonry in all the world." We put the question in this wise: Is such attack, directed by ecclesiasticism, Fascismo and the Third Internationale, an ephemeral ebullition of hatred, given opportunity by peculiar conditions existing, or does it represent a set purpose of strong forces bent on destruction of the institution? We would not in this connection make a like ludicrous mistake as did von Ludendorff, who professed to find Freemasonry, Jesuitism and Judaism leagued in diabolical conspiracy. The three elements we have enumerated are not joined nor are they consciously working together. They are as between themselves at the opposing poles of thought. But they do, as it happens, operate, each in its own field, to the same end.

Most of us have been long aware of the difficulties of brothers in Continental Europe, and have attributed their troubles to the intrigues or open activities of a dominant church influence. We have more lately known of the situation in Italy, where the numerically strongest Masonry of the continent was blotted out by autocratic decree, with subsequent brutal persecution. Fewer have given attention to the enmity manifested by a militant bolshevism, which reached to proscription of all Masonic organization and destruction or confiscation of Craft property when the Red Terror swept over defenseless Hungary.

These are not sporadic outbursts; they indicate a planned campaign, on part of very active elements. It is to be remembered that in Europe and South America Freemasonry means more, in general use of the term, than any formal organization. The society is accepted as being the banner-bearer of liberalism, whether in government, the social structure or in religion. Masonry is thus blamed at time for matters

entirely beyond its knowledge or control; it is also credited with a strength and influence it does not possess. As a natural consequence the Craft, regarded as an intellectual directing force, is hated by the foes of liberalism, as the clericals and monarchistic elements in France and the Fascists and obscurantists of Italy. On the other hand it is accounted a strong support of the bourgeois regime through all the world. Thus it earns the enmity of extreme radicalism and of all who come within the orbit of Moscow in efforts to destroy ordered government.

We are unable within present limitations of space to present evidence abundantly at hand, proving our contention of a dangerous situation from anti-Masonic sentiment and endeavors. The attacks in the United States within the first quarter of last century, which brought the American Craft near to extinction, were incited by politicians, and played solely upon the strings of bigotry and ignorance. The hostility now manifested exhibits a more deadly purpose, is carried forward by greater forces and with a more determined energy.

We are forced to conclusion, and may later present what to our mind is convincing evidence, that there is a huge body of antagonism to Masonry, world-wide in its spread and methods, and from which our section of the Craft cannot escape. It is for American Masons to consider the situation seriously, and to prepare for defense. This will be not only for the fraternity, but also for the institutions of free and ordered government, by which Masonry has hitherto been protected.

NEW ATTACKS UPON MASONRY

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

ALMOST immediately following its organization as a Speculative Science—1717—Masonry became the subject of attack by those ignorant of its ideals, jealous of its success or fearful of its influence. As early as 1725 and 1726 pamphlets were published in criticism of it, processions were held against it and men of more or less fame derided the new society.



In 1738 Pope Clement XII capped the climax with his famous — or infamous — *In Eminenti* which condemned in no unmeasured terms the Society of Freemasons. Attacks similar in character had previously been made

against the society by the government of Holland in 1735, and in the same year of the Papal Bull above referred to, Sweden also issued an edict against the Craft.

We find, therefore, that Freemasonry has been the subject of attack — governmental, ecclesiastical and personal — almost since its very organization as a modern society. It is nothing new, nor need any alarm be felt that additional attacks are being made to-day. They are but added evidence of the virility, strength and continued influence of the Craft and its teachings on the affairs of men. Ludendorff in Germany, Mus-

solini in Italy, additional diatribes from the Holy Father at Rome, "Me too" outbursts from Austrian and Soviet authorities, leave us absolutely cold, without a thrill. Our blood pressure refuses to rise, neither does our breath come in pants — either short or long. We can't get a single "kick" out of any of them. "Let the galled jade wince, our withers are unwrung."

As one of the world's greatest moral institutions, as a moulder of character, a preserver of government and a staunch upholder of the best traditions of our modern civilization, Masonry need have no fear of the efforts of its detractors. Such intermittent effusions are but the gadflies that keep us awake — annoying but not serious.

Masonry has but one serious danger confronting it — the passivity, inertia and indifference of its own members. That danger is immediate and menacing. It calls for our most serious thought and consideration.

NO CAUSE FOR ALARM

By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

OUR topic apparently presumes that new attacks are being made upon the institution of Masonry, which premise may or may not be well grounded.

It seems strange to many that there are, or ever were, vicious attacks made upon such a peaceable and peace-propagating institution as Masonry. Masonry seeks no power or authority, and by its own regulations makes unity of action among its members impossible; it charges its members to submit to constituted authority, to obey the laws of the country in which they reside and to uphold all orderly forms of government; it refrains from interfering in



matters of religion, state or commerce, and its only object is to promote the morality, happiness and welfare of humanity in general and its own members in particular.

That there is perennial opposition to the institution of Masonry is undeniable, and it is not difficult to account for much of it.

Ecclesiastical condemnation finds its root in disapproval of the principle of freedom of conscience in the worship of our Creator, a fundamental tenet of the Craft; also in the persistent belief in the fallacy that Masonry sets itself up as a religion. The principal ecclesiastical opposition to Masonry is found in a single powerful religious organization which is intolerant of the belief of any man who does not subscribe to its doctrines, and which, if it had the power, would crush any human organization which it cannot influence or control. There is nothing new in this ancient enmity.

The persecution of Masons and the suppression of Masonry by Hungary and the Fascisti of Italy should cause neither surprise nor alarm. Autocratic civil power will never look with favor on an institution which seeks to foster civil liberty by enlightenment and education. The power of a dictator is dependent upon his ability to enforce his rule with an iron hand. The

very existence of any organization which acquires numerical strength or considerable influence, even though passive and beneficent in its nature, is looked upon with suspicion and will not be tolerated. This reflects the old political theory, which still prevails in monarchic forms of government, that might makes right, and that the individual and the masses are not entitled to consideration. The strict and drastic supervision and regulation exercised over lodges in other countries is animated by the same intent to prevent the growth or crystallization of opinion which might prove antagonistic to the theories held by those in power.

Internationale, soviet and all manner of red opposition to Masonry is new only in that these may be

later forms of radical activities. The principles of Masonry do not conform to their concept of what the relationship of man to man should be, and therefore Masonry must be ruthlessly crushed.

The writer discerns no ominous clouds on the horizon; nevertheless, valuable treasures ever require protection from the despoiler. Eternal vigilance is still the price of liberty, and prudence dictates that we be alert to preserve our heritage.

Such menace as confronts the welfare of the fraternity is internal. It can protect itself against attacks from without, but if its principles and practices fail to hold the interest and constancy of its members, retrogression is inevitable.

George Washington

A EULOGY

A pamphlet which recently came to hand, printed in 1800, contains "A Voice of the Time," a eulogy on the "life, character and services of Brother Washington, deceased, pronounced before the fraternity of Free and Accepted Masons, by request of the Grand Lodge, at the

ence may assume it. On great occasions, therefore, it becomes a duty to vindicate our feelings, though it be impossible fully to express them. Highly laudable then is the conduct of our generous nation, at the present mournful crisis. While all classes of our fellow-citizens, obedient to the

that our united plaudits may even touch his immortal soul with pleasure. A hope like this would soften our pangs, and dart a ray of comfort through the gloom of affliction which surrounds us. But ah, how unlike are our present emotions at best, to those we have been wont to indulge on the returns of this anniversary! Long have we been accustomed to hail it with joy, and regard it as the era of Heaven's peculiar favor to our country. Blind to futurity, we have fondly hoped that he would yet continue many years; that he would long defend us with his sword, and bless us with his counsels; that he would glide gently down the declivity of life, majestic as some mighty river, and late, very late, sink in the ocean of eternity. So long shall we deplore his apparently untimely departure. So long will this returning day call forth the mingled emotions of joy and mourning. But future times will again regard it as auspicious. Our remotest posterity, inheriting our freedom and independence, and that happy Constitution which alone can secure them, will never be unmindful of the master, who presided at the building of the fair fabric of political glory, or forget that on this day Washington was born.

"When we see a whole nation of freemen in tears, disconsolate for the death of a fellow-citizen, what words can swell his panegyric? Indeed, the people of the United States, exhibit a spectacle that is scarcely to be paralleled in the annals of mankind. Nations, it is true, have often as-



A Trowel Used by Washington

Old South Meeting House, Boston, on Tuesday, November 11, 1800, being the day set apart by them to pay funeral honors to their deceased brother." The address was by Brother Timothy Bibelow. The document is inscribed in pen and ink, "John Ryland from D. Erskine, received February 13, 1801." The eulogy, which is beautifully phrased, doubtless made a profound impression upon the audience. Formal action was taken to have it printed by I. Thomas and E. T. Andrews, No. 45 Newbury Street, Boston, and it is now a rare document. The eulogy is as follows:

"Though silence be justly considered the language of grief, yet it is equivocal. Hypocrisy or indiffer-

injunctions, and imitating the example of Congress, are pouring forth their sorrows, and recounting the virtues of the deceased Washington; while the great and good of other nations are mingling their regrets with the lamentations of his afflicted countrymen — shall the Masonic Fraternity be silent? Suppress their grief they cannot; and shall they attempt to conceal it? No, my brethren, he had a double claim to our attachment; and we will dwell on his memory with peculiar affection. If our departed brother yet takes an interest in what passes upon earth: if his blest shade still hovers over the country which he protected and loved, may we not hope that our tribute of respect will be acceptable:

summed the garb of sorrow, and pompously displayed the emblems of grief for the death of emperors or kings. But it was when obedience, perhaps reluctant, was yielded to the orders of a successor; or when, for reasons of state, mourning was established by laws. Under such circumstances, appearances may be deceptive. But, on our happy shores, we fear no tyrant frown; we need nothing extraneous to prompt our sighs, our sorrows are the spontaneous effusion of grateful hearts; they demonstrate our respect to be sincere; and are scarce less honorable to the nation, than to the memory of him whose death they deplore. Still more striking is another view of this interesting scene. Rarely has the world done justice to the merit of the great, while living. It has often ungenerously persecuted its best benefactors, or suffered them to pine in the gloom of neglect. Socrates, though a luminary to his own and future times, in science and in virtue, was condemned by his infatuated countrymen to death. Belisarius, who conquered a kingdom for his master, was suffered ignominiously to beg his bread. Columbus, who gave a new world to mankind, was loaded with chains and pursued with insatiate rancor to his grave. Americans are more just. While the great Washington was yet alive, they knew how to appreciate their mighty blessing. Let us exult in the remembrance that they long since hailed him for the first of men; that they twice invested him with the chief command of their armies; that with their unanimous suffrages they twice hailed him to the dignity of supreme magistracy; that their united acclamations and fervent blessings followed him in his repeated retirement from office; that he lived in honor, and died in glory. Yes, they even claim from his family a right to share their afflictions; with them to mourn their deceased father, to plant cypress on his grave, and water it with their tears. Heaven surely approves this conduct. Heaven will continue to distinguish a people fully sensible of their blessings.

"Voluminous would be a detail of all the meritorious actions, or even of the great achievements of our departed friend. To recount his heroic deeds, would be but to recite the history of his country, while he was in the field; would be but to repeat

what thousands have already told, what many of you, my auditors, have personally witnessed, what even his vanquished enemies have published to the world. O that we could analyze his mighty mind; that we could ascertain the elements of this splendid luminary in the moral world; that we could with unerring eye trace on the intellectual map the path which he pursued to immortal happiness and fame!

"It has not unfrequently happened, that the possession of a single estimable talent in a high degree has rendered an individual an object of admiration to mankind. The military prowess of Alexander, besides subjecting the world to his dominion, procured him the title of Great; and in the opinion of a superstitious age, enrolled him among the gods. Solon and Lycurgus acquired immortal renown for their wisdom as legislators. Nobility was considered a poor reward for Chatham's merit as a statesman. Sully has been justly celebrated for cultivating the arts of peace. These talents all centered in our great countryman, without their kindred vices, rashness, severity, pride or supineness.

"Judging the conduct of others by the inadequate standard formed in their own narrow minds, there were not wanting those, who, at one time, dared even to question his ability for the command of our Revolutionary army. The Fabian policy which induced him to avoid a decisive engagement with the invading enemy, at that time drew upon him an ill-judged imputation of timidity and indecision. But the illusion was transitory. It was soon perceived that the error was in the optics of his accusers; that the mist of ignorance which had enveloped them, had never obscured the sunshine of intelligence which constantly beamed on him. This very conduct is now universally acknowledged to be among the most decisive proofs of his greatness; without which, the issue of the contest, if not ruinous to our country, would at best have been extremely problematical. His penetration taught him that his countrymen were daily becoming more formidable, by experience in discipline and the duties of the camp; by habits of danger and an increasing knowledge of the art of war; while none of these advantages attached to their enemies.

Remote from the source of supplies their subsistence was precarious; and the waste of troops, necessarily occasioned by the casualties of war, therefore, delay was defeat. Regard was repaired with difficulty. To them, less of the mistaken or insidious suggestions which his prudence might draw upon him, he discerned the path of safety for his country, and steadily pursued it. It is strange that at that period his courage or his conduct could have been distrusted. Previous to that, at a time when the clouds of despondency overspread our hemisphere with their deepest shade, when despair had almost lost her energy, he had in person, with a handful of troops, gallantly surprised, defeated, and captured a numerous enemy at Trenton; and, eluding the vigilance of an army sufficiently powerful to have crushed him, again astonished his adversaries by the brilliant victory at Princeton. On that memorable occasion, he at one moment exhibited a spectacle anxiously interesting to his companions in arms. From the necessity of rallying a disordered part of his troops, he intrepidly placed himself in their front, and led them on to the charge. More eager to repair their disgrace, than attentive to the peril of his personal situation, they rashly renewed the engagement while he was at their head; and thus he was for some time exposed to the fire of both the contending armies.

"But whatever ungenerous surmises might at any time have been indulged by the heedless or envious, the voice of murmuring had been silenced before the victory at Monmouth. After that event, he was the object of uninterrupted confidence to his country, and of terror to her foes; till, by annihilating the power of the invaders by the splendid reduction of Yorktown, he put a glorious period to the war; and the admiring world pronounced his character as a general consummate!

"Having finished his military career, and entered on the tranquil scenes of retirement, for which he had a peculiar fondness, it seemed generally to be thought that his public life was finished. As yet, however, he executed but in part Heaven's high commission. Few, perhaps, had hitherto perceived in him that universality of mind, which had enabled him successively to adorn every

station he had filled. Modest and unassuming in his deportment, he never indulged in a pompous display of talents unimportant to the duties before him; but unfolding them as exigencies required, he was always equal to the occasion. When the deserved partiality of the electors in his native state delegated him to the General Convention, and the respect of that body placed him in their chair, he there discovered the qualities of a great legislator, and eminently contributed to the production of that instrument, which is justly considered a model of political wisdom, and which, we trust, will long secure that liberty which his valour had achieved.

"As a statesman he was yet untried. But gratitude for his services, respect for his character, and confidence in his integrity, impelled his fellow-citizens, with one consent, to elevate him to the dignity of President. As if this had been his peculiar province, he here shone with unrivalled lustre. His administration was a satire on those who are born to rule. Making the general good the sole object of his pursuit, and carefully distinguishing the attention which was due from him as an individual to the claims of relation and friendship, from the duties he owed to the public, he never yielded to the influence of private partiality, nor stooped to the low policy of aggrandizing his family by the gifts of office. He bestowed employments on those only who added to integrity the qualities necessary to discharge them. Patient in investigation, and cautious in research, he formed his resolutions with deliberation, and executed them with decision. Conscious of the purity of his motives, and satisfied with the propriety of determinations; duly estimating also the sacred duty of maintaining the constitutional rights of his office, he was not to be soothed into dishonorable compliance by the blandishments of flattery, nor diverted from his purposes by the terror of numbers, or the imposing weight of public character. When a revolution, unprecedented in its kind, had involved the European world in confusion, and the flame of war was spreading into other quarters of the globe, neither the insidious attempts of the emissaries of France, nor the treacherous arts of her American adherents,

could induce him to hazard our quiet. Though himself a soldier, and equal to the emergencies of war, he perceived not only that the true interests of his country, but justice and humanity enjoined a continuance of peace. He therefore wisely adjusted the misunderstanding which threatened our tranquility, and resolved on a strict neutrality. Our own expe-

acclamations, or are they silent? If there are those upon earth who renounce all pretensions to morality, who disclaim the obligations of gratitude, who dare even refuse to ascribe glory to God, (and we have too much evidence of the melancholy fact) can a mortal expect justice from them? But how transcendent must be that greatness which either extorts ap-



Some Masonic Mementoes of Washington

rience, and the events which have since transpired in other countries, have fully justified the measure. Yet, strange to tell, a disappointed faction despairing of success in an impeachment of his discernment or understanding, has dared here to arraign the purity of his motives. Circumstances seem to have placed him beyond the reach of suspicion. His wealth was more than sufficient for all the purposes of splendid enjoyment; he had no posterity to inherit hereditary honors; and he was surely too wise not to know that a crown would tarnish his glory; that his own reputation was inseparably connected with the prosperity of his country; that his fame would mount no higher than her eagle would soar. What more than he possessed could ambition pant for? What further had the world to bestow. Where, then, are these accusers, these self-imagined models of perfection, who can show us where Washington was wrong, where they would have conducted with more wisdom and integrity? Do they too join the general

plause from its enemies, or awes them into silence!

"About to relinquish the toils of his arduous station, and retire once more to that domestic repose which he had left with reluctance, and which his declining years now seemed to require, he could not close his public life without an act peculiarly appropriate to his character, and which fully demonstrates that ardent attachment to his country which governed all his conduct. His farewell advice discloses an intimate knowledge of the internal concerns, foreign relations, present and future interest of the United States, sufficient of itself to have entitled its author to fame. But when it is considered as the result of an intelligence adequate to the subject, as the fruit of personal experience matured by profound meditation, and in which no motive could have operated but the welfare and glory of the nation, we may safely pronounce it an oracle of political truth; a palladium, which, while carefully preserved, will perpetuate our union and independ-

ence; an amulet, which, if constantly improved, will render the body politic invulnerable, we might almost say immortal.

"In Washington occurred a union to be found, of greatness and goodness. Courage, wisdom, and magnanimity, those eminent qualities, which embrace the whole community in their operation, were not those only which distinguished his character. He was equally remarkable for the less splendid, though not less amiable virtues, which more immediately respected himself, his family, and friends. However the abundance of his means, or his long and familiar intercourse with the world might have exposed him to temptation, he preserved his morals not only pure, but even unsullied by the breath of suspicion. However the applause of mankind, and the wealth and honors which Fortune, no longer blind, bestowed on him with a liberal hand, might have attached him to the world, he never forgot that he was mortal and destined to another state of existence. In his religion was a steady principle of action. It not only taught him fortitude in danger, and patience under misfortunes, but instructed him in yet harder lesson of moderation, of even humility in the full swell of prosperity. How often does history inform us of commanders, transported with the tide of success, and grown giddy in its eddies, forgetting their dependence, and arrogating even divine honors! As a counterpart to this, our annals may record the concluding passage of the general orders, published on the surrender of Yorktown. 'Divine service shall be performed tomorrow, in the different brigades and divisions.' The Commander-in-Chief 'recommends, that all the troops that are not upon duty,' do assist at it with a serious deportment, and that sensibility of heart which the recollection of the surprising and particular interposition of Providence in our favour, claims.'

"That Washington was affectionate and endearing in his conjugal relation, the anguish of his widowed wife sufficiently evinces; and no language can do so much justice to her sensibility, as her own affecting answer to the condolence of Congress, and her more recent return of thanks

for those expressions of sympathy, which you, my respected brethren, thought it your duty to communicate to her. That he was compassionate and humane, is honorably told by the tears of his disconsolate domestics. That he was benevolent, his emancipated slaves will long remember, and even their posterity acknowledge with gratitude. How amiable, how confident is the character of this illustrious man! Himself the champion of political freedom, he disdained to hold his fellow-creatures in abject domestic servitude. An advocate for mild and equal laws, he disclaimed the right of unlimited control over the actions of others. Not satisfied with barely restoring to them that freedom, of which, in common with their countrymen, a cruel policy had deprived them, but yielding to the claims of justice, though unaided by law, he gave them in a freehold the hire that had not been stipulated, and blest them at once with competency and independence. Highly honorable would it be to our fellow-citizens in the South, if this magnanimous example should have its proper effect; if, in their treatment of the wretches subjected to their power, they would emulate the benevolence of Washington; if, obedient like him to the voice of humanity, justice and religion, they would abandon the savage claim of holding human beings in slavery, and repeal every statute in their code which countenances a principle so derogatory to the laws of freemen.

"Having already contemplated such a variety of distinguished features in this great and amiable character, does it still admit of addition? Is there room in the portrait for another trace of faithful pencil, that will increase its beauty? Yes, my brethren, to us another and no less interesting view remains. Animated with a generous philanthropy, our deceased brother early sought admission into our ancient and honorable fraternity, at once to enable him to cherish with advantage this heavenly principle, and enlarge the sphere of its operation. He cultivated our art with sedulous attention, and never lost an opportunity of advancing the interest or promoting the honor of the Craft — while Commander-in-Chief of the American Revolutionary

army, he countenanced the establishment and encouraged the labors of a travelling lodge among the military. He wisely considered it as a school of urbanity, well calculated to disseminate those mild virtues of the heart, so ornamental to the human character, and so peculiarly useful to correct the ferocity of soldiers, and alleviate the miseries of war. The cares of his high office engrossed too much of his time to admit of his engaging in the duties of the chair; yet he found frequent opportunities to visit the lodge, and thought it no derogation from his dignity there to stand on a level with the brethren. True to our principles on all occasions, an incident once occurred which enabled him to display their influence to his foes. A body of American troops, in some successful encounter with the enemy, possessed themselves, among other booty, of the jewels and furniture of a British travelling lodge of Masons. This property was directed by the Commander-in-Chief to be returned under a flag of truce to its former proprietors, accompanied with a message, purporting that the Americans did not make war upon institutions of benevolence.

"Of his attachment to our order in general, you, my respected brethren of the Most Worshipful Grand Lodge of this Commonwealth, have had personal knowledge. His answers to your repeated addresses, breathe throughout the spirit of brotherly love; and his affectionate return of thanks for the Book of Constitutions, which you presented him, and for the honor, as he was pleased to consider it, which you did him in the dedication, must be evidence highly satisfactory of the respectful estimation in which he held you. The information received from our brethren, who had the happiness to be members of the lodge over which he presided many years, and of which he died the master, furnished abundant proof of his persevering zeal for the prosperity of the institution. Constant and punctual in his attendance, scrupulous in his observance of the regulations of the lodge, and solicitous at all times to communicate light and instruction, he discharged the duties of the chair with uncommon dignity and intelligence

in all the mysteries of our art. Nothing can more highly conduce to the prosperity and honor of Masonry, than a successful imitation of this bright example. It cannot fail of its effect upon our brethren in its immediate neighborhood in the south; they will beautify their column. And shall we be outdone in zeal? Placed geographically in the east, in a quarter of the Union from which the nation has been accustomed to learn wisdom, it should be our peculiar care to diffuse light through the temple of Masonry. As it is known that we shared largely in the esteem and affection of our deceased brother, it is easy to perceive that our good conduct will itself be an encomium on his memory. We see before us, among the sad emblems of mortality, not only the sword which in this neighborhood he drew in defense of his country, but also the very attire which he has often worn as a Mason. How devoutly it is to be wished, that these striking memorials may stimulate us to a noble emulation; that, like the mantle of Elijah, they may inspire us with an unalterable attachment to virtue and benevolence! This day witnesses to the world in what veneration we hold the memory of departed greatness. Let not the solemnity be without its appropriate effect upon ourselves. While with funeral pomp and Masonic honors, we celebrate the obsequies of our deceased brother, while we bend with anguish over the urn which contains a part of what was mortal in him, let us like him remember, that we are animated with a heavenly flame, which the chill damps of death cannot extinguish; like him resolve to square our actions by the rules of rectitude, persevere in the line of our duty, and restrain our passions within the compass of propriety, knowing that the all-seeing eye of our Supreme Grand Master above continually observes us. That when we shall have performed the task assigned us here, we may like him be called from our work to the refreshments which alone can satisfy our immortal desires. That when we put off this earthly clothing, we may be arrayed with the garments of glory, put on the jewels of light, and shine forever in the sublime arch above."

2400 Years of Masonry

By WOR. BRO. DU TOIT
(STELLENBOSCH)

When I was asked to give an address before this Society I had intended to trace Masonry from 300 A.D. to 1400 A.D., but in order to present the subject in as comprehensive a manner as possible it became necessary to go back to 714 B.C., and from there trace the descent of the Craft up to the formation of the Mother Grand Lodge of the world, in London in 1717 A.D. This period covers about 2400 years of Masonry.

I have made free use of the writings of such authors as Mackay, Charles Cummings, Ravenscroft, Paton, Ward, Leder Scott and others, some of whom are not Masonic writers, and even now the chain is not complete, not because the continuity cannot be established, but because it is extremely difficult and often impossible to get hold of those books which would assist in forging some of those links which are still missing.

My views on the origin of our Craft have changed several times in the seven and one half years during which I have been connected with the Craft.

At first I was very much impressed by the legend of the Solomonic origin of the Craft. I began to read Gould's "History of Freemasonry." Gould, Findel and other Masonic writers demand written proof of everything Masonic previous to 1717 A.D. before they will accept it. I also began to follow this critical line of thought. Then I read Ward's "Freemasonry and the Ancient Gods" and have since believed in a very ancient origin of our modern Freemasonry. The Craft of today is not what it was in 700 B.C., but I believe that speculative Masonry was being practised at that time in some form or other.

The earliest trace of symbolic Masonry in Europe is to be found in the Roman Colleges of Artificers, instituted by Numa, second King of Rome, soon after he ascended the throne in 714 B.C.

We shall therefore investigate, as far as authentic history will allow,

the real character of these Roman colleges.

It is generally admitted that Numa gave to the Roman colleges that form which they subsequently maintained, but it is possible that such societies of artificers had existed before this time.

When Numa became King of Rome, he found the population divided into Romans, Sabines and inhabitants from neighbouring towns who had settled in Rome. They were divided in sentiment, feeling and religion, and there was a general tendency toward strife and disunion. Numa determined to establish a perfect identity of national feeling. He established a common religion and divided the populace into tribes, each tribe consisting of a mixture of Romans, Sabines, etc.

He further divided the artisans into guilds which were called collegia or colleges, the artisans of the same profession or trade being placed in the same college. Each college had its own laws and regulations, both secular and religious. Nine such colleges were originally established, but as time went on they greatly increased in number.

A college consisted of three or more, never less than three. "Three make a college" was a maxim of Roman civil law. "Three make a lodge," in our Masonic system.

A college was presided over by a magister, or master. Under the magister were the decuriones, who are analogous to the wardens of a lodge, as they presided over sections of the college, transmitting the orders of the magister to the workmen. The other officers of a college were a scriba or secretary, a thesaurarius or treasurer, a tabularius or keeper of the archives, and a sacerdos or priest.

The colleges combined a peculiar religious worship with their labours, and thus needed the offices of a priest. They held secret meetings where they initiated their apprentices. They possessed secret signs of recognition. Robert Davies tells us that the colleges admitted non-oper-

ative persons of rank and education into their order. Contributions were made into a common chest for the relief of indigent and needy members. The colleges had become a very powerful factor in the state by the second century before Christ. They made their own laws and regulations.

About 80 B.C., the senate, fearing the power of the colleges, made an attempt to abolish them. 20 years later they were, however, revived, their number added to, and they continued to flourish till after the fall of the Empire.

Mackay says that the division of the classes of workmen in the colleges are analagous to the division in the Masonic system. They had their "seniores" or chief men of the trades, their journeymen or craftsmen, and their apprentices. They did not call each other "brother" for this term was first adopted by the guilds of the Middle Ages, and is the off-spring of a christian sentiment.

The history of the colleges shows that an ecclesiastical character was bestowed on them at the very time of their organization by Numa. Their workshops were mostly erected near a temple. The God, to whom such a temple was dedicated, was usually adopted by the college as its patron, and when, in the 4th century after Christ, Christianity ousted paganism, one of the christian saints was adopted as patron. The Freemasons have, in the same way, adopted St. John as their patron saint.

The lawfully constituted colleges were called "collegia licita," while unlawful colleges were called "collegia illicita." We recognize in that our own "lawfully constituted lodges," and unlawful or clandestine lodges.

When admitted into a college, the candidate was said to be "cooptatus in collegium," which is translated into English by the term "initiated into a college." The initiates were called "cooptati."

When the Roman Legions went forth to conquer the then known world, they had in their midst colleges of artificers, who constructed bridges and fortifications during the campaigns. Directly a country was subjected to the power of Rome, the legionary soldiers began colonizing it, and the colleges would build roads

and houses, and so replace barbarism by Roman civilization and art, as well as by Roman religious views.

Those legions which had served in Asia Minor had come into the closest touch with the Persian religion, Mithraism. The colleges, attached to these legions, especially those which had served under Vespasian and later under his son Titus, had become devotees to Mithras.

Vespasian, when he became emperor, transferred the 15th legion, called Appollinaris, from its long service in the East to Carnuatum, on the Danube, about 71 A.D. Its ranks, recruited very largely no doubt from Cappadocia, harbored the Mithraic mysteries and brought them to Europe. The cult infected those legions which succeeded the Appollinaris at Carnuatum. A prefect of this legion was transferred to the 3rd, or Augusta, which he then infected with the cult.

Buda, a prominent Mithraic center, was the headquarters of the 2nd legion which Vespasian had formed from the fleet at Ravenna, and contained a large percentage of Asiatics who were followers of Mithras. There were at least five shrines of Mithras at Buda. The 5th legion (the Macedonia) and the 11th, or Claudia, which had both served under Titus in Asia Minor, returned home with the leaven of Mithraism in their midst.

But it is quite possible that the Romans had become acquainted with the Mithraic mysteries by 67 B.C., when Pompey reduced the Cilician pirates who are said to have taught Mithraism to the Romans.

By these channels the Mithraic cult was spread all over Europe and even into Africa. The colleges at Rome were leavened with Mithraism. We cannot go into a full explanation of the cult in this paper, but we must briefly discuss its message for the symbolic d... of the candidate is a very probable origin of the Hiramite legend.

Mithras, the God of Truth, came forth out of the primeval rock with a knife in one hand and a torch in the other, for he was also primarily the God of Light. Mithras was unable to bring forth the animal and vegetable kingdoms, so he stole the primeval bull and slew it. The blood of the bull fertilized the earth, which,

becoming fruitful, then brought forth the animal and vegetable kingdoms.

The initiate into the Mithraic cult first underwent a system of purification, after which he took an oath of fidelity and allegiance, and became a soldier of Mithras. He was expected continually to combat the powers of darkness. Very little is known about the two following degrees, those of Perses and Cryfios, except that the purification was by honey. In the highest grade, that of the Lion, a high degree of spirituality was reached, but the initiate was subjected to very severe trials to render the body passionless and to strengthen it against temptation. During the last and greatest trial the candidate undergoes a mystical and symbolical d.... Mithras had produced the animal and vegetable kingdoms by slaying the bull, and the candidate was understood to produce life eternal by a symbolic death.

Now Krause says that the colleges of artificers made a symbolic use of the implements of their art and profession. Mackay thinks that this statement cannot be reasonably doubted, for as the Roman colleges partook of a religious system, and all the religion of paganism was eminently and almost entirely symbolic, it follows that any association, based upon religious sentiment, must have cultivated the principle of symbolism. I therefore dare to suggest that when the colleges adopted Mithraism the symbolic d... of the candidate became incorporated into their mysteries.

Pompeii was destroyed in the first century after Christ, and in a temple amongst its ruins was discovered a marble slab with a sk... level, plumb rule, and also other Masonic emblems. In a house nearby is a fresco showing one of the figures in the characteristic position of making the H.S. of a F.C. These buildings were erected when the Roman colleges were flourishing.

The Cathedral of Ravello was built in the 13th Century A.D., and is the work of the Comacine masters. On the pulpit of this church are mosaics which depict Jonah coming up alive out of the mouth of the whale, and he is making the same sign, which signifies "preservation." The God Vishnu, of the ancient Brahmins, is constantly depicted in

this position. Thus, the Roman colleges of the first century and the Comacine masters of the 13th century, all knew this sign and attributed the same signification to it.

When Christianity finally superseded paganism it is but natural that the colleges would have substituted for their pagan ceremonies others which were more in keeping with their new faith. This change probably came about gradually, from the time of Constantine, and was generally adopted when Theodosius publicly prohibited the practice of Mithraic and other pagan rites about 390 A.D.

What was more natural for the colleges than to turn to the Biblical account of the building of Solomon's Temple, and round this event to build up their mysteries? Who was a more suitable character for the great mystery of the degree of "The Lion" than Hiram, the Tyrian craftsman? Man has for at least 5,000 years believed in the unity of God and the immortality of the soul, whatever the legend by which it was commemorated.

When Rome had passed the zenith of her power and her decline began to set in, her enemies saw their chance, for they had for a long time looked on Italy with avaricious eyes. The fall of the Roman Empire really began when Constantine removed his seat to Constantinople in 327 A.D. Rome was left in a poor state of defence, and for the next 500 years hordes of barbarians flung themselves against the Roman frontiers, penetrating ever deeper and deeper into the country. Rome sank lower and lower, although it must be admitted that this was due as much to internal decay as from the continual attacks of her enemies, the Goths, Franks and Lombards from the North and the Saracens from the South.

The period extending from 476 A.D., when the last of the nominal Caesars ceased to reign in Rome, to the 14th century has been called the dark ages, when all learning and art is supposed to have been dead. But this is an erroneous idea. Art was still alive but it was, of course, not of the same high standard as that which flourished during the Renaissance.

Leder Scott says of this time that

it is supposed to be a period when art was utterly dead and buried, its corpse in Byzantine dress lying embalmed in its tomb at Ravenna. But all death is nothing but the germ of new life. Art was not a corpse; it was only a seed laid in Italian soil to germinate, and it bore several plants before the great reflowering period of the Renaissance.

When the barbarians were invading and sacking Italy, the inhabitants fled to places of safety. A large number retired to the island in Lake Como, which they fortified so well that it withstood a siege for many years, and only then surrendered through treachery. Many of these Comacines were artificers who had belonged to the Roman colleges, some of which had survived the fall of the Empire.

In 493 A.D. Theodoric established the Ostrogothic Kingdom in Italy with his capital at Ravenna. Theodoric had been educated at Constantinople and his rule was rather like a temporary revival of the Roman system. He immediately began to build monuments to decorate his capital. Charles Cummings tells us that he appointed an architect to have charge of all public works and addressed the following letter to him:

"These excellent buildings are my delight. They are the noble image of the power of the Empire, and bear witness of its grandeur and glory. The palace of the sovereign is shown to ambassadors as a monument worthy of their admiration, and seems to declare to them his greatness. It is then a great pleasure for an enlightened prince to inhabit a palace where all the perfections of art are united, and to find there relaxation from the burden of public affairs. . . .

"I give you notice that your intelligence and talents have determined me to confide to your hands the care of my palace. It is my wish that you preserve in its original splendor all which is ancient, and that whatever you add to it may be conformable to it in style. It is not a work of small importance which I place in your hands, since it will be your duty to fulfil, by your art, the lively desire which I feel to illustrate my reign by many new edifices, so that whether the matter in hand be the rebuilding of a city, the con-

struction of new castles, or the building of a pretorium, it will be for you to translate my projects into accomplished realities. And this is a service highly honorable and worthy of any man's ambition: to leave to future ages the monuments which shall be the admiration of new generations of men. It will be your duty to direct the mason, the sculptor, the painter, the worker in stone, in bronze, in plaster, in mosaic. What they know not, you will teach them. The difficulties which they find in their work, you will solve for them. But behold what various knowledge you must possess, thus to instruct artificers of so many sorts. But if you can direct their work to a good and satisfactory end, their success will be your eulogy, and will form the most abundant and flattering reward you could desire."

From this letter we see that an architect of those days was required to know everything about the craft of building. This broad education in the building art prevailed till 1335, when first the painters and then other artificers seceded and formed separate guilds.

The Lombards settled in Northern Italy in 568 A.D., and immediately began to develop along business lines. They were not builders and artists.

The buildings which they erected were without a doubt built by the Roman artificers. The only artificers, who could have remained together by this time, were those of Como who were called Magistri Comacini. By 643 A.D. the Comacine Masters must have developed into a highly important guild to have required legislation for its government.

An edict of the Lombard King, Rotharis, in that year contains two clauses referring to this guild. I will quote one clause, article No. 143: "Of the Magister Comacinus. If the Comacine Master with his colleagues shall have contracted to restore or build a house of any person whatsoever, the contract for payment being made, and it chances that someone shall die by the fall of the said house, or any material or stone from it, the owner of the said house shall not be cited by the Magister Comacinus or his brethren to compensate them for homicide or injury: because, having for their own gain contracted for the payment of the

building, they shall sustain the risk and injuries thereof."

Charles Cummings says: "The code of Luitprand, eighty years later, contains further provisions regulating the practice of Comacini, which had now become much more numerous and important. Fixed rates of payment were established for their services, varying according to the kind of building on which they were engaged, definite prices being allowed for walls of various thicknesses, for arches and vaults, for chimneys, plastering and joiners work."

Scott maintains that "these laws prove that in the 7th century the Magistri Comacini were a compact and powerful guild, capable of asserting their rights, and that the guild was properly organized, having degrees of different ranks, and the higher orders were entitled Magistri and could design or undertake a work, i. e., act as architects, and that the Colligantes or colleagues worked under or with them. In fact, a powerful organization altogether—so powerful and so solid that it spoke of a very ancient foundation."

The inhabitants of Como had been granted free Lombard citizenship in recognition of their bravery in the defence of their island fortress. The Magistri Comacini had thus started out with a distinct advantage over the other inhabitants of the country.

As time went on sovereigns and municipalities made further laws to assist and protect these artificers, who were spreading over Italy and even went north into Germany and Gaul.

The Comacine Masters were gradually gaining a monopoly of all public works and became an exclusive guild. They communicated their trade secrets and ceremonies only to their apprentices.

Mutatori, in his "Historia d'Italia," tells us that the Comacines, during the Lombard occupation, were so superior as masons and bricklayers, that the appellation of Magistri Comacini became generic to all those of that profession.

Professor Merzaria says that we may safely say that of all the works of art between 800 and 1000 A.D., the greater and better part are all due to that brotherhood—always

faithful and often secret—of the Magistri Comacini.

During the 6th and 7th centuries, Italy was not very productive in the building arts, but that is but natural when we remember the wars which had swept over the country. But more than that was the series of calamities which swept over Italy during that time.

The war in the middle of the 6th century, between the imperial forces and the Goths, had laid bare all Southern Italy.

In 566 A.D. the country was swept by a terrible pestilence which depopulated whole towns, and left no workmen on the land to reap the crops. In the year after the Lombard invasion there was a very disastrous famine in the country, followed some years later by floods which devastated Northern Italy. Then followed a drought and a little later a return of the pestilence. Charles Cummings says: "It is not surprising that under so heavy a load of misfortune the arts should for a time be forgotten."

But even during this time the art of building did not die altogether, as the churches of the 6th and 7th centuries testify.

By the 9th century the Magistri Comacine had spread over all Europe. The craft guilds in France and Germany had come into existence, and there is no doubt that these Italian artificers were instrumental in their formation. The craft guilds in England and Scotland also came into existence at about this time, and from there onward the regular succession of the guilds of artificers is easily established.

We find in the York Constitutions the legend of the assembly of Masons at York during the time of King Ethelstan in 926 A.D. Even if this story is legendary, yet it appears in several of the old constitutions and must have some ancient origin.

The Steinmetzen of Germany erected Magdeburg Cathedral in 875 A.D.

The Companionages of France were in existence towards the end of the 9th century.

By the middle of the 11th century all the architecture in Europe was in the hands of these masons. They travelled from place to place where

new buildings were being erected in search of employment.

Sir Christopher Wren writes of them: "Their government was regular and where they fixed near the building in hand, they made a camp of huts. A surveyor governed in chief; every tenth man was called a warden and overlooked each nine."

The Stonemasons of Germany had come into existence at an early date as testifies their works. They erected Magdeburg Cathedral about 875 A.D. Strassburg Cathedral was built in the latter part of the 12th century.

During the 13th century the potentates of Europe granted the Steinmetzen powers of jurisdiction to enable them to preserve rigid order in building matters, and in bringing master builders and stonemasons together at any required point.

Pope Nicolas iii. granted them letters of indulgence in 1278, which were renewed by his successors. In 1452 a convention of Stonemasons gathered at Strassburg to draw up regulations and a constitution. These were approved at another convention at Ratisbon, in 1459, under the name of "Statutes and Regulations of the Fraternity of Stonemasons of Strassburg." These statutes are among the oldest Masonic records we possess.

A general assembly was held at Ratisbon in 1464, and in Spire in 1469. Due to a lack of employment, the fraternity declined for a time, but in 1498 there was a revival, when the Emperor Maximilian the First confirmed and recognized the statutes of Strassburg.

There are two other important documents of the Steinmetzen—the Torgan Ordinances of 1462 and the Brotherbook of 1563.

In 1563 a general assembly of Swiss and German masons was held at Basle, in Switzerland, where the constitutions were amended. The supreme body at Strassburg was recognized as the highest authority for the regulation of all matters pertaining to the craft of Steinmetzen. This state of affairs continued up to 1707 when the Imperial Diet at Ratisbon withdrew the lodges of Germany from the authority of the Grand Lodge of Strassburg, as that city had passed into the hands of the

French. After this the subordinate lodges declined. The Steinmetzen did not merge into purely speculative lodges as happened in England, but we have proved the existence of operative lodges in Germany up to the time of the formation of the Grand Lodge of England.

Herr Ostereich Steinmetzen—Freemasons.

The Steinmetzen admitted lay members to their meetings. This fact would suggest that they must have practised speculative masonry to a certain extent, else of what use could membership of an operative lodge be to laymen?

The view which was held formerly, that the monks and priests were the sole architects of mediæval buildings, is incorrect, for we know that there were many educated and scholarly architects in Europe, outside the church, from the 6th to the 15th century. The names of most of these architects in Italy have been preserved.

In France the existence of trade guilds from the earliest times is easily established. The guild of locksmiths, according to Monteil, is mentioned as early as 506 A.D. In 609 A.D. Dagobert established a fair in Paris for the merchants, foreigners as well as natives. It took place yearly on the 9th October and lasted four weeks.

The bakers are mentioned in 630 A.D.

An edict of 864 A.D. mentions the goldsmiths' guild.

In 700 A.D. pure Roman Law was still used in France, and the title of Patrician was used in Burgundy till 752 A.D.

The Romans colonized Gaul, and there can be no doubt that the Companionages of the 10th century were the lineal descendants of the Roman colleges and municipalities. Monteil says: "Roman civil architecture, art, industry—in one word—the whole Roman tradition was perpetuated in France till the 10th century. Even the German conquerors, whilst preserving their own national laws, customs and usages, accepted the Gallic industry much as they found it."

By the 11th century the French trade guilds began to be called "compagnons" of companionages. These

guilds flourished for the next 500 years in spite of persecutions by the state and the church. All French craftsmen were expected to attach themselves to a companionage. By the 13th century the Companionages were divided into three classes: The Sons of Solomon, The Sons of Maitre Jacques and The Sons of Pere Soubise. The members of these divisions were always in a state of strife with each other. The Companionages practised speculative masonry and had a mystery somewhat similar to the one we know. They had signs of recognition and the square and compasses were symbols common to all trades. The mysteries were connected with Solomon's Temple though the d... of Maitre Jaques is said to have taken place in France, after Jacques had returned from Jerusalem.

They administered an oath of secrecy to all initiates and their funeral ceremonies somewhat resembled those we now observe. The companions greeted each other with an embrace which seems to correspond with the F.P.O.Fellowship but Perdiguier, who was a member of the Sons of Soubise, is not very explicit on this point, which, of course, is quite natural on account of his oath of secrecy. The Companionages existed till after 1844. Gould mentions 41 points of similarity between the Companionages and modern Freemasonry. The Companionages, like the Steinmetzen, did not merge into speculative Masonry, nor did they have any connection with our craft. These guilds and the Grand Orient of France existed side by side in France for over 100 years.

Let us now trace Operative Masonry in Britain from the 10th century to the formation of the first purely speculative Grand Lodge in 1717.

Trade guilds in England are without doubt of very ancient origin. The merchant guilds were in existence at least as early as 856. We possess no records of the building craft guilds of that date, but by the 11th century craft guilds, it appears, were attached to the trade guilds. When we consider that in Scotland the Abbeys of Melrose and Kilwinning were begun in 1136 and 1140 respectively, while in England the

Choir of Canterbury was begun in 1173 and Lincoln Cathedral about 1186, we can be certain that the craft guilds were in existence by 1000 A.D., especially when we remember that they were in existence before that date in both France and Germany.

We may safely accept it that a lodge of masons was attached to every church which was constructed in Britain from 1100 A.D. to the Reformation.

In 1352 orders were issued for the Masons at Yorkminster. Their hours of work were regulated. "After dinner they shall sleep in the lodge, then work until the first bell for vespers." The word lodge was already in use at that time.

An entry of 1321 records 2/6 for straw to cover the masons' lodging at Carnarvon.

The City of London Records show that in 1337 certain stones were removed to the Guildhall from the lodge in the garden.

In 1395, 15/6 was paid in respect of the lodge of masons at Westminster Abbey.

Gould quotes six lines from the Regius Manuscript which plainly refers to the concealment of craft mysteries.

A lodge was erected in the cemetery at Durham in 1432, and a warden of the lodge of masons was mentioned in 1470.

In 1542-3 the Freemasons building Coventry Cross were, at their own cost, to erect "an house or lodge for masons to work in."

The Masons Company of London was represented on the court of Common Council in 1375.

In 1356 trade regulations for Masons were made in London by the Aldermen and Sheriffs.

We must distinguish between Freemasons and Guildmasons. The Guildmasons were not allowed to work outside their own towns, and did not do ecclesiastical work. The Freemasons however, were allowed to go anywhere, and they alone built abbeys and churches. They often called in Guildmasons to assist them in their rough work, but the latter were not so skilled nor so well educated as the Freemasons.

The term Freemason is first met with in 1375 in "The History of the

Company of Masons of the City of London."

There does not appear to have been a supreme body in England to which all the lodges were attached, though Bro. J. S. M. Ward maintains that there was an international parent body. He argues that all the "Ancient Charges" began to appear about 1375 because "all lodges were drifting away from the parent body and they felt that they must collect and place on permanent record their own traditions and regulations, otherwise they would be lost, and there

would be no one to whom they would refer in the event of dispute on any point.

In the manuscripts the term Freemason becomes quite common in the 16th century, e.g., John Hylmer and William Vertue, Freemasons 1507, contracted to execute the groined vaulting of the choir of St. George's Chapel, Windsor.

When the great hall at Hampton Court was being built in 1531, Mul-ton was Master Mason at 1/- per day.

(To be continued)

Kosciusko

A Biographical Sketch
By BRO. EARL B. DELZELL

Occupying a commanding position in the northeast corner of Lafayette Square in Washington, D. C., stands the statue of that great Polish patriot and Mason — Thaddeus Kosciusko.

There is a certain amount of assumption regarding Kosciusko's Masonic affiliation. But we are here-with presenting some of the evidence that has been considered authentic. Kosciusko was born February 12, 1746, at Warsaw. He came from a noble Lithuanian family, but in rather poor financial circumstances. In keeping with the spirit of the times, he was given a military education. He attended the local cadet school where he so distinguished himself that he was one of four cadets selected for a course of travel whereby his training could be perfected. These travels, entirely at state expense, enabled him to study French tactics and military systems. On his return to Poland he was given a company command. However, his too ardent passion for the daughter of the Marshal of Lithuania necessitated his leaving Poland. Returning to France he found the city astir with many of her young men leaving for America to aid the colonies. He caught the spirit, and, getting letters of introduction from Franklin to General Washington, he sailed for America in 1776. He sought out Washington and immediately asked for a position as engineer in the Colonial army. "I come to fight as a volunteer for American independence," he assured the Commander in-

Chief. "What can you do?" asked Washington. "Try me," quietly replied Kosciusko.

When Kosciusko said "Try me," I think Washington did, for he appointed him an aide-de-camp. Congress commissioned him a colonel in the engineers. His first engineering trial was the drawing for the outposts near Saratoga. When the plans were shown to General Gates, they were immediately accepted. Their worth was proven, for they withstood Burgoyne's siege. Kosciusko was the chief engineer at West Point, and his plan was so thorough and workable that Washington made him his adjutant. Upon completion of his services he received the rank of brigadier-general, and the thanks of Congress.

He was one of three foreigners — Lafayette and Steuben being the others, who was included in the Order of the Cincinnati. Both he and Lafayette were decorated by that order. Kosciusko did for us in an engineering way what Steuben did for us as a drill master. He returned to Poland at the close of the Revolutionary War. From this time on it is a long story crowded full of action, suffering, privation, degradation, deceptions and finally after after thirty years, death.

The Polish Diet made him major-general. A new constitution was formed, and the monarchy became hereditary. When Prussia, Russia and Austria attacked Poland in 1792 in an attempt to compel Stanislaus to restore the old kingdom, Kos-

ciusko declared himself at the head of the national forces. The Polish king treacherously betrayed Kosciusko, and to avoid complications with the Russians, he fled to Italy. Because of the ruthlessness with which the invading armies treated Poland, Kosciusko was recalled, enthusiastically welcomed, and proclaimed generalissimo and dictator. No greater example of implicit and universal trust was ever manifested than that of Poland for Kosciusko at this time. His orders were: "Cast off your disgraceful fetters. Conquer or perish in the defense." The command was immediately heeded, for three hundred peasants armed with old scythes joined the ranks. An army of six thousand fled before them after a hard battle, with an enemy loss of one thousand men. This greatly encouraged the national forces, who now advanced against the Russians, but were again betrayed by Frederick William of Prussia, who met Kosciusko with forty thousand troops. Kosciusko with thirteen thousand withstood the attack for a time, but finally withdrew after inflicting a serious loss of twenty thousand upon the Prussians.

Kosciusko now turned to the Russians, but he received a serious wound and his army was overwhelmingly defeated. In the final partition of Poland (1795) between Prussia, Russia and Austria, occasioned by the failure of Kosciusko to longer withstand the onslaughts, Poland expressed the passionate regret: "Freedom shrieked as Kosciusko fell." The poet thus portrays the picture:

*Oh! bloodiest picture in the book of time,
Sarmatia fell unwept, without a crime;
Found not a generous friend, a pitying foe,
Strength in her arms, nor mercy in her woe!
Dropp'd from her nerveless grasp the shatter'd spear,
Closed her bright eye, and curb'd her high career;
Hope for a season bade the world farewell,
And freedom shriek'd as Kosciusko fell.*

Army gossip has it that Kosciusko exclaimed as he fell, "Finis Poloniae." Kosciusko later denied any such remark, but it was almost the truth. As he was staggering on the

field a Cossack was preparing for a fatal blow when the Russian General stayed his hand. It seems that on a previous occasion during the imprisonment of the Russian General, the wife of Kosciusko had shown unusual fairness and generosity. Kosciusko was imprisoned in St. Petersburg for two years. On one occasion Catherine II, flattering him on his military ability, offered to return his own sword. He replied, "I have no need of a sword. I have no country to defend."

When Paul restored Kosciusko to freedom he refused a pension, as he felt he had merely paid a just obligation to his country. Kosciusko again visited the United States in 1798. On his return to France he bought a country home that he might retire. He refused to aid Napoleon, but the latter forged the name of Kosciusko to an order, asking the Poles to rally to the cause of freedom. Kosciusko could not entirely refute this falsity until after Napoleon's defeat, since communication was difficult in those days. Disappointed in securing recognition for Poland from Russia, Kosciusko retired into private life and lived at Soleure, Switzerland, until his death October 16, 1817. He had been thrown by a horse which inflicted an injury from which he never recovered. Emperor Alexander interceded with Switzerland officials, and the remains of Kosciusko were taken to Cracow, where they were deposited in a private burial place reserved for Polish royalty. Near the place on Mt. St. Bronislawa there is a marble memorial to the memory of Kosciusko. These marble stones crown a huge mound of earth, for which each community in Poland contributed its bit of earth. Over this memorial we find this inscription — Kosciusko, the Friend of Washington.

Indicative of the regard with which Kosciusko is held here in America, we refer you to the Kosciusko Foundation that has functioned since 1925. It is founded on patriotic principles, and is designed to attract to the United States worthy young students from Poland, and place them in American colleges and universities that they may be the better enabled to support the present republic of Poland and the worthy brother.

The Foundation's objective as outlined is:

In this manner it is believed by this group of Americans, the memory of Thaddeus Kosciusko can best be commemorated. The scholarships will be a living memorial to a man who helped Americans win their freedom, used for the benefit of Polish students who have promised to go back to their own country after the period of their training in America is ended, to return with their talents for the benefit of their own countrymen.

Masonic Associations

In marshalling the array of material to identify Kosciusko with the Craft, we find Brother Stuart in his Masonic Soldiers of Fortune saying: "Kosciusko was apparently considered a Mason by those with whom he associated in the days of the Revolution. . . ."

Another link in the chain of evidence is that "he was one of the three foreign officers to be admitted to membership in the order of the Cincinnati," for these were almost invariably of the Craft.

On page 125 of Brother Morse's Freemasonry in the Revolution he states:

After the defeat of Gates at Camden, Washington placed Brother Nathaniel Greene in charge of the Southern army, and gave him a number of his best officers. Greene's staff consisted of von Steuben as drill master; Kosciusko, engineer; Colonel Otho Williams, Adjutant-General; Generals Harry Lee and William Washington, commanding the dragoons; and Morgan, the rangers and riflemen; all brother Masons.

In Peters' Masons as Makers of America on page 39, there is this statement: "These two Polish patriots (Pulaski and Kosciusko), who unsheathed their swords for American independence, were Masons."

Another link, purely circumstantial, is the statement in Friedrichs' book, Freemasonry in Russia and Poland, on page 57, that "Another founder of the lodge was Prince Adam Czartoryski who was considered a very likely candidate for the empty throne of Poland. He worked

assiduously for the welfare of his country and became the father and counsellor of a greater than himself, for, at the celebrated military school founded by himself at Warsaw he had Kosciusko, the son of his farmer, and Poland's greatest national hero, educated at his own expense."

It must be remembered that the experience just recited does not establish anything Masonically. Czartoryski might have felt under obligation, or might have taken a fancy to the boy or even might have felt that Kosciusko possessed the earmarks of a great military man, and thus be invaluable to Poland. It is a natural assumption that the founder of a lodge would be an enthusiastic Mason, and that as such he would inspire Kosciusko to become one too. But it is not conclusive evidence that such was the case. Again on page 59 of the same book we find another reference to Kosciusko and a Masonic lodge.

The impulse for the formation of the Provincial Mother-Lodge had come from the Lodge "Au Bon Pasteur," which had already been so often referred to, and which on this occasion itself again experienced a change. Through numerous new members who were introduced to it, from a club which had been dissolved by the well known leader and statesman, Ignatius Dzialinski, who played a very important part in the Four Years' Parliament, and later even became Kosciusko's representative in the highest National Council — having become very influential through these members, and after having assumed the new name of "Catherine to the North Star," the lodge managed to prevail upon all the other lodges, which had become fairly numerous both in the kingdom of Poland and in the Grand Duchy of Lithuania, to recognize it as a grand lodge.

Whether or not Kosciusko was a member of the Masonic order is a matter of conjecture. However, of one thing are we certain—he produced for humanity a type of workmanship of which the master overseer felt compelled to pronounce good work, true work, square work.

—Iowa Grand Lodge Bulletin.



APRIL ANNIVERSARIES

William Schaw, author of the "Schaw Statutes" which were found in the earliest known records of the Lodge of Edinburgh (St. Mary's Chapel), claimed to be the oldest existing lodge in the world to-day, died April 18, 1602, at Dumfermline, Scotland.

William Augustus, Duke of Cumberland, third son of King George II, was born at London, April 26, 1721, and was initiated into Masonry in 1743.

On April 30, 1733, Major Henry Price was appointed first provincial grand master of New England by the grand master of the Grand Lodge of England.

Gen. Rufus Putnam, Revolutionary patriot and member of American Union Lodge No. 1, was born at Sutton, Worcester County, Mass., April 9, 1738.

Col. Daniel Coxe, who in 1730 was appointed provincial grand master of New York, New Jersey and Pennsylvania by the Grand Master of England, died at Burlington, N. J., April 25, 1739.

Oliver Ellsworth, Chief Justice of the U. S. Supreme Court (1796-99) and grand secretary of the Grand Lodge of Connecticut, was born at Windsor, Conn. April 29, 1745.

Maj. Gen. Richard Gridley, grand master of Massachusetts, became a Mason in St. John's Lodge, Boston, Mass., April 4, 1746, later serving as master of this lodge.

Pierrepont Edwards, first grand master of Connecticut (1789-92), was born at Northampton, Mass., April 8, 1750, and died at Bridgeport, Conn., April 5, 1826.

James Monroe, fifth President of the United States, was born in Westmoreland County, Va., April 28, 1758, and received the Masonic degrees in Williamsburg (Va.) Lodge No. 6, while he was attending William and Mary College.

Brig. Gen. Mordecai Gist, grand master of South Carolina (1790-91), received the fellowcraft degree in Lodge No. 16, Baltimore, Md., April 11, 1775. On April 25th of that year, he was made a master Mason, and on April 4, 1780, was elected first master

of Lodge No. 27, chartered by the Grand Lodge of Pennsylvania for Masons in the Maryland line of the Continental Army.

Henry Clay, grand master of Kentucky (1820-21), Secretary of State under President John Quincy Adams (1825-29), and U. S. Senator from Kentucky for many years, was born at "The Slashes", Hanover County, Va., April 12, 1777.

Dr. John D. Warren, grand master of Massachusetts (1783) and a Revolutionary patriot, was made a Mason in St. Andrew's Lodge, Boston, April 18, 1777.

Capt. Joseph Davis, a member of Lodge No. 2, Philadelphia, was killed at the Battle of Wyoming, April 23, 1779, and was buried Masonically by Military Lodge No. 19, Pennsylvania Artillery.

Benjamin Franklin, grand master of Pennsylvania, and Governor of that state, was elected Venerable d'Honneur of Lodge de St. Jean de Jerusalem at Paris, France, April 24, 1785. His death occurred at Philadelphia, April 17, 1790.

William Rufus King, thirteenth Vice-President of the United States, and a member of Phoenix Lodge No. 8, Fayetteville, N. C., was born in Sampson County, N. C., April 7, 1786, and died at Catawba, Ala., April 18, 1853.

On April 28, 1788, General George Washington became charter master of Alexandria (Va.) Lodge No. 39, when charter was issued to it by the Grand Lodge of Virginia. After his death this lodge became known as Alexandria-Washington Lodge No. 22. On April 30, 1789, Robert Livingston, grand master of New York, by virtue of his office as Chancellor of the State, administered the Presidential inauguration oath to George Washington at New York City.

Maj. Gen. John Sullivan, one of Washington's aides during the Revolutionary War, was on April 8, 1790, installed as grand master of New Hampshire, but owing to ill health, was forced to tender his resignation about five months later.

On April 15, 1791, the corner-stone

of the District of Columbia was laid under the auspices of the Masonic lodge, now known as Alexandria-Washington Lodge No. 22, of Alexandria, Va.

James Buchanan, fifteenth President of the United States, and a member of Lodge No. 43, Lancaster, Pa., was born near Mercersburg, Pa., April 23, 1791.

Col. Joseph H. Davies, grand master of Kentucky, who lost his life at the Battle of Tippecanoe, became a member of Lexington (Ky.) Lodge No. 1, April 16, 1802.

Louis Kossuth, Hungarian patriot, and member of Cincinnati (Ohio) Lodge No. 133, was born at Monok, Hungary, April 27, 1802.

The Earl of Dalhousie, grand master Mason of Scotland, was born at Dalhousie Castle, Midlothian, April 22, 1812.

Stephen A. Douglas, grand orator of the Grand Lodge of Illinois (1840), was born at Brandon, Vt., April 23, 1813.

Gen. Zebulon Montgomery Pike, a member of Masonic Lodge No. 3, Philadelphia, Pa., died April 27, 1813, during an attack on York in upper Canada.

William Preston, author of "Illustrations of Masonry" and the Prestonian Lectures, died April 1, 1818, at London, Eng.

John Quincy Adams Fellows, grand master of Louisiana (1860-66) and an active member of the Southern Supreme Council, was born at Topsham, Vt., April 3, 1825.

James Knox Polk, eleventh President of the United States, received the Royal Arch degree in Lafayette Chapter No. 4, Columbia, Tenn., April 14, 1825.

On April 3, 1826, Andrew Jackson, seventh President of the United States, officiated as deputy general grand high priest of the grand chapter of Tennessee, R.A.M.

Charles T. McClenahan, Masonic author of note, and deputy in New York of the Northern Supreme Council, was born at Washington, D. C., April 13, 1829.

Chauncey M. Depew, U. S. Senator from New York (1899-1911) and a

thirty-third degree Mason of the Northern Masonic Jurisdiction, was born April 23, 1834, at Peekskill, N. Y., and died April 5, 1928, in New York City.

Gen. Morgan Lewis, Grand Master of New York (1830), an office he held for thirteen years, died in New York City, April 7, 1844.

James Cunningham Batchelor, ninth grand commander of the Southern Supreme Council, was initiated in Eureka Lodge No. 64, Greenville, Ala., April 11, 1846, and on April 18 of that year, was passed to the degree of fellowcraft.

Benjamin B. French, lieutenant grand commander of the Southern Supreme Council (1870), was knighted in DeWitt Clinton Encampment, K. T., Brooklyn, N. Y., April 5, 1847, and on April 24, was elected eminent commander of Washington (D. C.) Commandery No. 1, which he helped to reorganize.

Philip Crosby Tucker, tenth grand commander of the Southern Supreme Council, was initiated in Dorchester Lodge No. 3, Vergennes, Vt., April 29, 1847, and on April 16, 1849, became a member of Vergennes (Vt.) Council No. 2, R.&S.M.

Elisha Kent Kane, famous Arctic explorer, was made a Mason in Franklin Lodge No. 134, Philadelphia, Pa., April 13, 1853.

James A. Garfield, twentieth President of the United States, became a Royal Arch Mason in Columbia Chapter No. 1, Washington, D. C., April 18, 1866.

Lord Blythwood, active member of the Supreme Council, and grand master Mason of the Grand Lodge of Scotland (1926-29), was born April 25, 1870, at London Eng.

Frank Craig, active member of the Southern Supreme Council, was born at Ghent, Ky., April 29, 1879. On April 24, 1902, he received the thirty-second degree in Oklahoma Consistory at Guthrie.

Gen. John C. Brown, grand master of Tennessee and Governor of that state, became a Knight Templar in Pulaski (Tenn.) Commandery No. 12, April 26, 1871.

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chancellor of the Southern Supreme Council, was raised in Minden Lodge No. 253, Kingston, Ontario, April 6, 1872.

Gen. Thomas H. Benton, grand master of Iowa, died April 10, 1879, at St. Louis, Mo.

William S. Gardner, Masonic writer and historian, and grand master of Massachusetts for three terms, died April 4, 1888.

William A. McGonagle, grand master of Minnesota, received the thirty-second degree at Duluth, Minn., April 26, 1894.

William C. Sproul, Governor of Pennsylvania, was raised in Chester (Pa.) Lodge No. 236, April 15, 1897.

Theodore Roosevelt, twenty-sixth President of the United States, received the master Mason degree in Mantinecock Lodge No. 806, Oyster Bay, N. Y., April 24, 1901. On April 14, 1906, he laid the corner-stone of the House Office Building at Washington with Masonic ceremonies.

William J. Bryan, famous statesman and orator, became a Mason in Lincoln (Neb.) Lodge No. 19, April 15, 1902.

Alexander G. Cochran, grand chamberlain of the Southern Supreme Council, was raised in Tuscan Lodge No. 360, St. Louis, Mo., April 11, 1903. On April 9, 1904, he was knighted in St. Andemar Commandery No. 18, K. T., St. Louis.

William Howard Taft, twenty-seventh President of the United States, affiliated with Kilwinning Lodge No. 356, Cincinnati, Ohio, April 14, 1909.

Warren G. Harding, twenty-ninth President of the United States, was elected honorary life member of Albert Pike Lodge No. 36, Washington, D. C., April 1, 1921.

Ellsworth M. Statler, prominent hotel executive, and a thirty-third degree Mason of the Northern Masonic Jurisdiction, died April 16, 1928.

Warren S. Seipp, grand master of Maryland for ten terms, died at Baltimore, April 11, 1930.

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THE SHRINE SHRINKS

The figures printed below are from *The Crescent*, the magazine of the Shrine, and may be accepted as official. It will be noted that during the past year, the Shrine sustained a loss of 17,775.

	1931	1930
Alabama		10,266
Arkansas	4,956	5,227
Arizona	1,600	1,555
California	34,053	34,021
Canal Zone	1,024	1,021
Colorado	6,481	6,640
Connecticut	4,685	4,789
District of Columbia	4,448	4,448
Florida	7,640	8,209
Georgia	7,939	8,562
Hawaii	922	927
Idaho	2,304	2,385
Illinois	38,234	39,130
Indiana	14,614	15,470
Iowa	13,273	13,631
Kansas	14,063	14,648
Kentucky	5,412	5,641
Louisiana	4,787	5,039
Maine	5,467	5,618
Maryland	4,645	4,613
Massachusetts	17,662	18,051
Michigan	19,078	19,705
Minnesota	10,897	11,262
Missouri	19,341	19,823
Mississippi	5,156	5,650
Montana	4,086	4,207
Nebraska	6,545	6,724
New Hampshire	2,485	2,588
New Jersey	15,215	16,176
New Mexico	1,910	1,877
New York	39,932	42,458
Nevada	1,012	991
North Carolina	4,176	7,334
North Dakota	3,766	3,923
Ohio	29,950	30,561
Oklahoma	9,286	10,245
Oregon	5,792	5,982
Pennsylvania	65,357	65,579
Rhode Island	3,246	3,367

South Carolina	3,269	3,656
South Dakota	4,811	4,901
Tennessee	7,693	8,074
Texas	29,150	30,209
Utah	1,312	1,426
Vermont	2,479	2,506
Virginia	9,038	9,427
Washington	9,866	10,017
West Virginia	9,998	10,464
Wisconsin	5,724	5,862
Wyoming	2,134	2,310
Canada	10,861	10,306
Mexico	582	533

LIVING BRETHREN

Edwin Markham, poet and lecturer, was born at Oregon City, Ore., April 23, 1852, and is a member of Acacia Lodge No. 92, at Coloma, Cal.

Charles S. Lobinger, G. C., former deputy of the Southern Supreme Council in Philippine Islands, and later in China, was born at Lanark, Ill., April 30, 1866.

Frank C. Jones, past grand master of Texas, and past imperial potentate of the Mystic Shrine, was born at Kingsville, Mo., April 2, 1873.

Albert E. Boynton, past grand master of California, received the Order of the Temple in Oroville (Cal.) Commandery, K. T., April 3, 1901.

Clarence M. Dunbar, past imperial potentate of the Mystic Shrine, became a member of Rhode Island Chapter of

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Rose Croix, at Providence, April 22, 1908.

Os-Ke-Non-Ton, famous Mohawk Indian baritone, became a master Mason in Putnam Lodge No. 338, New York City, April 6, 1917, and in April, 1923, received the thirty-second degree at the Scottish Rite Consistory in Buffalo, N. Y.

George Washington Finley (Te-Wah-Quah-Ke-Mon-Goh), chief of the Piankeshaws, was made a member of Akdar Shrine Temple, Tulsa, Okla., April 1, 1918.

William N. Doak, Secretary of Labor in the Hoover Cabinet, received the thirty-second degree at Alexandria, Va., April 25, 1919.

Earl of Harewood, provincial grand master for West Yorkshire, was appointed senior grand warden of the United Grand Lodge of England in April, 1925.

Prince George of England became an entered apprentice Mason in Navy Lodge No. 2612, London, April 12, 1928.

By special dispensation of the grand master of New Jersey, U. S. Senator Hamilton F. Kean received the three degrees at one time in Essex Lodge No. 49, Elizabeth, N. J., April 10, 1929.

PRESIDENT RECEIVES MASONS

During the annual conference of grand masters of Masons in the United States, which was held at Washington, D. C., they were received by President Hoover at the White House. The delegation to the White House was led by James T. Gibbs, past grand master of the District of Columbia.

Herbert W. Dean, of Cheshire, Mass., grand master of Masons in Massachusetts, was elected chairman of the 1931 conference, succeeding Milton L. Meyers of Oregon. For the fifth consecutive year, J. Claude Keiper, grand secretary of the grand lodge of the District of Columbia, was re-elected secretary.

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Plans for opening the Washington Masonic National Memorial at Alexandria, Va., as part of the Washington bicentennial celebration next year, were discussed. It was suggested that blue lodges contribute the only official portion of the dedication program.

Although funds are available for heating, ventilating, wiring the memorial, and building a road, grand masters were called on to raise further money to insure completion of the hall and auditorium in time for the dedication in 1932.

CANADIANS AID TRANSIENTS

The sixtieth annual report of the Toronto Board of Masonic Relief shows that transient relief, amounting to more than 50 per cent, over that of 1929, was paid out by the board, the two amounts being \$1,594.82 in 1930 and \$941 in the previous year. As in former years, many applicants were found, upon investigation, to be imposters or otherwise unworthy.

Applications made by city lodges totaled 170, of which 125 were widows, 14 orphans, 22 were members, and two for wives whose husbands were insane, and between 40 and 50 of these are non-residents.

FIVE OF ONE FAMILY

At a special communication of Rainbow Masonic Lodge No. 972, Chicago, Ill., three brothers and two brothers-in-law were made master Masons. The brothers were LeRoy J., Elmer E. and Eugene D. Frodin, who, with their brother-in-law, Oliver W. Reese, receive the degree in the afternoon. The

other brother-in-law, Deering V. Carlson, received the degree in the evening.

A large number of Masons witnessed the ceremonies, many of whom were visitors from other lodges, including Past Master Lambell of Queen's Lodge, Liverpool, Eng.

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ANOTHER MASON PLACED

At ceremonies held in the nation's capital on March 1, 1931, the statue of Thomas Starr King was unveiled as one of California's representatives in Statuary Hall. Rev. T. S. King is known as the man whose "matchless oratory saved California to the Union" in the troubled times of the Civil War. He was a member of Oriental Lodge No. 144, San Francisco, and served as grand orator of the Grand Lodge of California in 1862 and 1863. This noted orator and minister was born in New York in 1824; he served as pastor of the First Unitarian Church in San Francisco from 1860 until his death in 1864. Copies of many of his orations are in the library of the Supreme Council, Scottish Rite, at the House of the Temple, Washington, D. C.

HONORS PRINCE AT MEETING

Prince of Wales Masonic Lodge, at West Toronto, Canada, has purchased a very fine, half life-size portrait etching of the Prince of Wales, which is brought out and put on display during all ceremonies of the lodge.

The senior warden of the lodge, to show the Prince's portrait to better advantage, has made an easel and presented it to the lodge. The easel is in the form of a compass, the legs being some five feet long. The joint is carved with the royal insignia of three feathers, and the studs that support the picture have large heads which are carved with the familiar Masonic symbol of the square and compasses.

The Prince of Wales takes an active interest in the affairs of the fraternity in England, and serves as provincial grand master for the Province of Surrey.

SUPPORT TO MEMORIAL

It was reported that at the end of 1930, 1,009 Masonic lodges under the jurisdiction of the United Grand Lodge of England had completed their qualifications as Hall Stone Lodges, signifying a 100 per cent contribution on the part of their members to the Masonic Peace Memorial being erected in London. The *Masonic Record*, in writing of this, states:

"The sense of satisfaction this will insure for these lodges will always be a compensation for the sacrifice and effort this has involved for many individual subscribers, and they will always feel an abiding pride in this great Masonic Peace Memorial to the noble brethren, who in the great war sacrificed their lives in the cause of liberty, righteousness and justice; and as a monument of thanksgiving to the Most High for the deliverance He wrought for us in bringing hostilities to an end and restoring peace."

NOTED MASON CELEBRATES

New York, N. Y.—Lord Ampthill, pro grand master of the United Grand Lodge of Masons of England, who will visit this country to take part in the celebration of the 150th anniversary of the Grand Lodge of New York, observed his 62nd birthday recently. He is a thirty-third degree Scottish Rite

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Mason, and has recently become a member of the Supreme Council, Scottish Rite of England and Wales.

Lord Ampthill has taken an active interest in the work of the fraternity since he was initiated in Apollo University Lodge No. 357, Oxford, in 1890. He was appointed provincial grand master for Bedfordshire in 1891 by King Edward VII. He served as district grand master of Madras 1901-06, and in Mark Masonry is past provincial grand warden of Northamptonshire, Hunts and Bedfordshire.

GERMAN MASONS DEDICATE

Germania Lodge No. 46, the only German-speaking Masonic lodge south of the Mason and Dixon line, is now enjoying the use of its new temple at New Orleans, La., which was dedicated December 6, 1930.

This lodge is 87 years old, and enjoys an enviable record of activity. The history of Germania Lodge began in 1844, when a number of German members of Perseverance Lodge No. 4, a French lodge, received a dispensation to form a new lodge. Soon after, in 1846, a schoolhouse was purchased and converted into a lodge room. The lodge continued to meet in this structure until 1928, when the property was sold to the City of New Orleans.

Plans were begun immediately for the erection of the new temple in which they now meet. The erection of the new two-story temple was quite an achievement for the lodge, as it is composed of only 97 members.

TO VISIT THE UNITED STATES

About fifteen members of the "Universala Fremasona Ligo" (International League of Freemasons), under the leadership of Eugene Lennhoff, 33°, former grand commander of the supreme council, Scottish Rite of Austria, will arrive in New York on May 1,

on the S. S. New York of the Hamburg-American Line. The "Universala Fremasona Ligo" is an organization for the purpose of promoting closer fraternal relations among Masons of all nationalities.

This delegation, representing as individuals their respective European continental lodges, will attend the sesquicentennial of the Grand Lodge of New York, May 5, 6 and 7, and then proceed on a round trip to various American cities, including Boston, Buffalo, Niagara Falls, Detroit, Chicago, thence—on special invitation—to Milwaukee, where they will be guests of honor at a special communication of Henry L. Palmer Lodge No. 301, on Wednesday, May 13. Returning, they will visit Chicago, Washington, D. C., Philadelphia, and upon reaching New York will sail for home May 20, on the S. S. Hamburg.

FEBRUARY ACTIVE MONTH

During the month of February incidents of historic import took place in English Masonry. On the tenth of that month Dr. C. Lisle Carr, grand chaplain of the United Grand Lodge, was enthroned Bishop of Hereford. Masons in full regalia took part in the ceremony, which was held in the City of Hereford.

On the same day the installation meeting of the Helvetica Lodge No. 4894 (the representative lodge in London of the Swiss) was held. The addresses were in English, French, German and Italian. The pro grand master of England and other distinguished guests were present.

On February 13, in New Welcome Lodge No. 5139, London, Rev. Herbert Dunnico, chairman of the Ways

and Means Committee of the House of Commons, and master of New Welcome Lodge, assisted by several other members of Parliament as officers, initiated four more members of Parliament into Masonry. These were: Hon. Arthur Greenwood, Minister of Health; Hon. F. O. Roberts, Minister of Pensions; Mr. Arthur Bellamy, parliamentary private secretary to the Minister of Pensions, and Mr. A. W. F. Haycock.

On the 17th, another Lord Mayor of London was installed master of the Guildhall Lodge No. 3116, by pro grand master, Lord Ampthill. Sir W. Phene Neal, Lord Mayor, is the first to be installed in the ancient and historic Guildhall of the city.

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HISTORICAL MASONIC LODGE

A Masonic lodge rich in historical interest is that of Unanimity No. 7, of Edenton, N. C. It was chartered under dispensation granted by Joseph Montfort, provincial grand master of the Province of North Carolina, by authority of Henry Somerset, Fifth Duke of Beaufort, and then grand master of the Grand Lodge of England, and was instituted November 8, 1775. The lodge has met almost continuously since the above date in the old Colonial Court House Building, erected in 1719, and rebuilt in 1767. Last year it celebrated its 155th anniversary.

Many colonists who are known to have served with distinction during the Revolutionary War are recorded as members of the lodge. Among them are: Hardy Murfee, who was with General "Mad" Anthony Wayne in the attack on Stony Point, July 15, 1779, and later served as a delegate to the convention at which the first grand lodge of the state was formed; Michael Payne, a captain in the second North Carolina Regiment, and later a naval officer, and a member of the General Assembly in 1782; Henry Montford, son of Provincial Grand Master Joseph Montford, who served with distinction in the Continental Army; Colonel Edward Buncomb of the 5th North Carolina Regiment, who presented the lodge with a pair of silver candlesticks, which are still in possession of the lodge; Joseph Hewes, chairman of the naval affairs under Washington, is recorded as visiting the lodge several times, and it is thought that later he became a member, and a long list of others who served in gaining the independence of the Colonies.

Among the lodge's most valued possessions is a Masonic chair which was brought from Alexandria Lodge No. 22, Alexandria, Va., when the city was thought to be in danger of being captured by the British. It is probable that George Washington may have used this chair while serving as master of Alexandria Lodge. The lodge also

has a Bible which was published in England in the year 1738, "by order of His Majesty."

LARGE SUM COLLECTED

Over £116,328 was contributed at the 89th Annual Festival of the Royal Masonic Institution for Boys held at Olympia under the presidency of the Duke of York, provincial grand master of Masons for Middlesex, who was supported by the Duchess of York.

The sum is considered remarkable, considering the present times of stress. Of this amount, £45,000 was contributed by the Duke of York's province, Middlesex. There are only about 4,500 members of the fraternity in this province, and this sum averages approximately £10 for each member.

Among the high Masonic officials present at the festival were Lord Ampthill, pro grand master of the United Grand Lodge of England; Lord Cornwallis, deputy grand master, and the Earl of Harewood, provincial grand master for West Yorks, and treasurer of the Boys' Institution.

TWO VETERAN MASONS

The Masonic Home in Desoto, Cal., has two guests who have seen many years' service in the Masonic Fraternity. They are Thomas Byrd, who is 97 years of age, and C. F. Barnheisel, who is 92 years of age.

Thomas Byrd was born in Georgia in 1834; he was initiated into the Masonic fraternity in 1872, and has resided in California since 1850.

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SYMBOLISM OF THE LOST WORD

The common experience of man testifies to the truth that we have all fallen short of keeping the ideal we have set before us. We long for the lost innocence of boyhood. Many believe, that in this the individual recapitulates the history of the race, and that there was a golden age in the past that was free from the evils incident to our own. Some believe that we have also lost some of the arts once known to antiquity.

The thought of man's yearning for that which he hopes to attain, and which he fancies was once within his grasp, has been given many poetical expressions. Sullivan's "Lost Chord", Milton's sublime epic, "Paradise Lost", and Jesus' parable of the "Lost Sheep" embody this thought. In this class must also be placed the Masonic legend of the Lost Word.

If the Word were a mere word, without power, chosen for convenience, its loss would not greatly matter, and the word chosen as a substitute would be equally of value. But in order that the loss be tragic, and its recovery worth ages of search, it must be understood that we are speaking of something in a different category, we are speaking of that Word of which it is said:

"In the beginning was the Word and the Word was with God, and the Word was God. In Him was light. And the Word was made flesh."

The word we have lost is a symbol of lost communion with God. Masonry brings us to a realization of our need, points out the way of attainment, contemplation, and meditation, gives us the Divine assurance "He that seeks shall find", and leaves us each one to discover the great Reality for ourselves. —By JOHN F. DOUGLAS.

RAISED—FROM WHAT?**TO WHAT?**

"Weep not; behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."—(REV. 5-5.)

Here we find the allegorical writing which probably inspired the Comacines and later the mediæval cathedral builders to use the lion as a prominent Christian symbol. The lion's paw is thought by many writers to have originated in Egypt, and Albert Pike calls the crux ansata the original "lion's paw" which raised the slain Osiris.

There is ample material on which to assume that the raising is of great antiquity. The more important feature for us, however, is the application to the work we are now engaged in. The raising of the individual and of the race from the level of ignorance to the perpendicular of wisdom; from selfishness and sin to a full manifestation of Brotherly Love and righteousness; from the level of living on a purely physical plane, yielding to the lower desires of the flesh to a higher, upright position of intellectual development and spiritual unfoldment.

"To be raised" symbolizes the possibilities of our attaining the Lost Word; to a realization of our potential Divine nature. Not until we are actually raised in the spirit of attainment of our Divine inheritance will we realize that the third degree is sublime.

ORDER OF ST. JOHN OF JERUSALEM

The centenary celebrations of the revival in Great Britain of the Order of the Hospital of St. John of Jerusalem will be observed from June 22 to 27. The king will hold a special investiture of the order at Buckingham Palace on Tuesday, June 23. The Duke of Connaught, the grand prior, will preside at the ceremonial banquet of the order at St. James's Palace on Monday, June 22. This will be followed by a reception. The grand prior will give an afternoon party at St. James's Palace on Thursday, June 25.

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The Prince of Wales will review the St. John Ambulance Brigade in Hyde Park on Saturday, June 27. A commemoration service of the order will be held in Westminster Abbey on June 24 (St. John's Day). The Archbishop of Canterbury will preach, and the sermon will be broadcast throughout the world. The Duke of York will head the procession into the Abbey of the parade of

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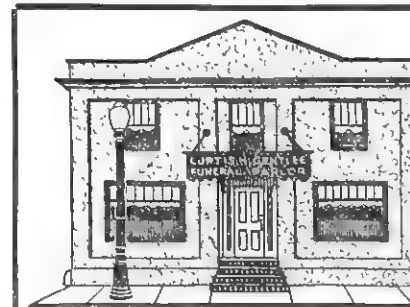
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"THE LOST KEYS OF FREEMASONRY"

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Nothing is so alluring as the search for the Lost Word. It is not peculiar to Freemasonry alone, for in all ages men have been seeking for the knowledge which has been symbolized as the Lost Word. Hence it is that anything which leads to its recovery challenges attention, and especially when connected with rites and ceremonies with which we are familiar.

A little over seven years ago, Manly P. Hall brought out the text of a book which has just been published in its fourth edition under the name of "The Lost Keys of Freemasonry, or, The Secret of Hiram Abiff."

The volume opens with an appropriate and sympathetic foreword, written by Reynold E. Blight, 33°, entirely in spirit with the simple philosophy and ethical teachings of the book. Following the introduction, in itself an epitome of Masonic teaching, a "prologue" appears which dramatically presents in rhetorical English the Legend of the Third Degree. The Master is slain; the quest for the Lost Word begins. The reader is carried through chapters entitled "The Candidate", "The Entered Apprentice," "The Fellowcraft," "The Master Mason," and "The Qualifications of a True Mason." These present the teachings of the various degrees in a new and harmonious method, shedding new light upon the ceremonies which so deeply impress all who have experienced them.

The chapter entitled "The Priest of Ra" treats of an initiation in the Ancient Mysteries, with the Great Pyramid as the Temple. Here again we

find an allegory which grips the heart of the earnest Mason, convincing him once more that our ancient and gentle Craft can rightfully claim an ancient lineage in its philosophical aspects.

The outstanding feature of "The Lost Keys of Freemasonry" is its simplicity and lucidity. Any one can understand it. It is a book which can be placed with great advantage in the hands of a newly raised brother, and serves a still further purpose by interpreting the philosophy of Freemasonry in every day terms. It inspires a still higher and more lofty regard for the teachings of the Craft, and as such can be handed with confidence to members of the family or friends who would know more of the philosophical aspects of Freemasonry. The boon is uplifting and inspiring in every way, and is a contribution to the idealism of the fraternity such as no other author has presented.

IMPORTANT MASONIC DISCOVERY

Researchers into early American Masonry are probably not yet aware of an important discovery recently made by Harry M. Cheney, grand secretary of the Grand Lodge of New Hampshire, which establishes beyond doubt the most important dates in the beginning of the Masonic career of Thomas Smith Webb, an outstanding pioneer of the Craft in the United States.

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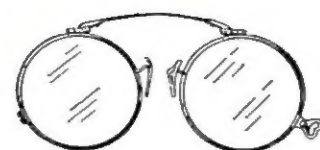
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facts, and as original information for others to whom his name means nothing, it may be stated that Thomas Smith Webb was the father of American Rite (often improperly called York Rite) Masonry. From Mackey's Encyclopedia of Freemasonry, a monumental work which may be depended upon to throw authoritative light upon every obtainable detail of Masonic history and knowledge, it is learned that our illustrious ancient brother was born October 13, 1771, in the city of Boston, Massachusetts. An exhaustive history of his life and of his labors in the Craft is contained in this encyclopedia, though lack of precise information is contained in the sentence: "About the year 1792, the precise date is unknown, he was initiated into Freemasonry in Rising Sun Lodge" in Keene, New Hampshire. The important information is now at command through the fortunate finding by Grand Secretary Cheney of documentary evidence of undoubted authenticity.

Quoting Grand Secretary Cheney: "Now, who was this man who bore the name of Thomas Smith Webb? We personally rate him as the greatest Mason the country has produced, because he took the Freemasonry of his day, that had arrived here from England, and revamped it to his liking, thereby becoming the founder, the parent, if you please, of the system of Freemasonry that exists in the United States to-day. We are his creature, because of what he did. So, others rank him, besides ourself. Preston, over in England, gave Webb his starting point, freely acknowledged. Out of Preston did Webb build a new structure, what is now our great possession. If this is not the greatest thing that one man could have done, what would have been? And this man Webb found his Masonic light in our own little New Hampshire. When Rising Sun Lodge made him one of its members, the thing thereby begun could not have been dreamed. But it was the most far reaching act ever transpiring in a lodge of Freemasons in New Hampshire."

Last month, while searching for information concerning his own Masonic career, Grand Secretary Cheney had occasion to consult the published proceedings of the Grand Lodge of New Hampshire for the year 1891. Therein he stumbled upon a paragraph stating that the records (1784 to 1805) and seal of Rising Sun Lodge, formerly located at Keene, had been deposited in the archives of the grand lodge in compliance with a mandatory resolution. The ancient record book was immediately found and examined. Entries were discovered establishing the facts that Thomas Smith Webb was proposed for membership and initiated in Rising Sun Lodge December 24, 1780; being passed to the degree of Fellowcraft and raised to the sublime degree at a subsequent meeting, held December 27, 1790, on the occasion of the festival of St. John the Evangelist.

Masonic students and others interested in the spread among the brethren of education in the things pertaining to the Craft will be much interested in the discovery of this important information. They will also be encouraged in their research and investigation by this proof that there undoubtedly exist among the yellowed and dusty records in the archives of the several grand lodges of this country entries which will throw illuminating light upon heretofore unknown details of Masonic history and make evident the truth upon many disputed facts and questions.

—Masonic Chronicler.

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THE SONG OF THE PRINTER

(Author unknown.)

Pick and click
Goes the type in the stick,
As the printer stands at his case;
His eyes glance quick, and his fingers
pick

The type at a rapid pace;
And one by one as the letters go,
Words are piled up steady and slow—
Steady and slow,

But still they grow,
And words of fire they soon will glow;
Wonderful words, that without a sound
Traverse the earth to its utmost bound;
Words that shall make

The tyrant quake,
And the fetters of the oppressed shall
break.

Words that can crumble an army's
might,

Or treble its strength in a righteous
fight;

Yet the type they look but leaden and
dumb,

As he puts them in place with finger
and thumb;

But the printer smiles,
And his work beguiles

By chanting a song as the letters he
piles,

With pick and click,
Like the world's chronometer, tick!
tick! tick!

O, where is the man with such simple
tools

Can govern the world as I?
With a printing press, an iron stick,
And a little leaden die,

With paper of white and ink of black,
I support the Right, and the Wrong
attack.

Sav, where is he, or who may he be,
That can rival the printer's power?
To no monarchs that live the wall doth
he give—

Their sway lasts only an hour;
While the printer still grows, and God
only knows

When his might shall cease to tower!

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lom Johnson was a fake and your mar-
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"Man, you is crazy! I gives birt to
twins jist dis month. Fake? Wish to
goodness 'twas!"

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MERIT IS REWARDED

The hotel pianist was collecting at
the tables. A man gave him a penny.

Pianist (angrily)—"What? You give
me a penny and yet you gave a beggar
six pence."

Diner—"Yes—but he didn't play the
piano."

JUNK

The knocker, just like the growler,
Fault finders, large and small,
What do they need for each day's deed?
No brains, no sense—just gall.

Beneath the spreading chestnut tree
The smith works like the deuce,
For now he's selling gasoline,
Hot dogs and orange juice.

JUST AN AVERAGE COUPLE

"They seem to be an ideal married
couple."

"That so?"

"Yes; you would think she was made
to order."

"Maybe she does and he obeys
meekly."

A. D. 1931

"The folks across the street must be
away. The house is dark."

"Oh, no. That's just the daughter
giving a party."

SUPER-ORGANIZATION

Banker: "I suppose that is the hired
man."

Farmer: "No. That's the fourth
vice-president in charge of cows."

SOCIAL ERROR

"Where did you get that black eye?"

"Remember that widow we met last
week?"

"Yes."

"Well, she isn't a widow."

CONSIDERABLE WORRY

Professor of Mathematics (looking
at his watch): "As we have a few min-
utes left, I should like to have someone
ask me a question that is bothering
him."

Plebe: "What time is it, please?"

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"Is he a good rabbit dog?" inquired
the hunter, after inspecting the animal.
"I'll say he is!" the dealer replied
with pride. "You should have seen the
way he went after my wife's new seal-
skin coat!"

MODEST WORTH

The race horse is a creature fine,
And who is there to doubt it!
He wins; but never stands in line
To strut or brag about it.

NOT A HERCULES

Piano Movers' Boss—"You're fired.
I won't have a man in my gang that
can't lift a piano."

One of the Huskies—"Hold on a
minute, boss. 'Tain't his fault. They's
a Sunday paper on it."

A woman engaged a new maid who
seemed to be self-possessed and inde-
pendent.

On the first morning after her ar-
rival, not a sound was heard in the
house, so the mistress rang the bell.
There was no reply. Finally she called
up the stairs:

"Are you awake, Mary?"

"Yes," answered the maid. "Why?"

GREASY THINGS SLIP

Mr. Jones was going to town, so his
wife asked him to call at the grocer's
and order a pound of butter, two
pounds of lard, and three gallons of oil.
"All right," said Mr. Jones, "but I'm
sure all those greasy things will slip
my memory."

"My man, can you drive a car?"

"Not me, boss. Sorry."

"Good. Will you watch mine for a
few minutes?"

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Mrs. de Browne: Yes? Chocolates,
weren't they? We saw you in the
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"Want to go to a husking bee?"
"Where are they going to husk this
bee?"

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Butcher: "Round steak, madam?"

Lady: "The shape doesn't interest
me as long as it's tender."

MY MORNING PRAYER:

"Oh, Lord, help me this day to so
conduct myself that the traffic mark-
ing cops will not catch me and compel
me to pay a dollar for overtime park-
ing."

"George, there's a burglar at the
window."

"Don't move. Maybe he can get it
up. I can't since the painters have
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